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Reminiscences  
of  
St. Augustine's  
Parish  
and its  
Pastor



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THE RIGHT REVEREND MONSIGNOR  
EDWARD W. McCARTY, LL.D.

MANUAL  
OF  
ST. AUGUSTINE'S  
PARISH  
AND ITS  
PASTOR

A FOREWORD BY  
MAURICE FRANCES EGAN

EDITED BY  
THE  
ST. AUGUSTINE'S PARISH

OF THE  
CATHOLIC CHURCH  
IN THE  
UNITED STATES

NEW YORK  
1902



WILLIAM W. WATSON  
PRESIDENT OF THE BOARD

REMINISCENCES  
OF  
ST. AUGUSTINE'S  
PARISH  
AND ITS  
PASTOR

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A FOREWORD BY  
MAURICE FRANCIS EGAN

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REMINISCENCES  
COMPILED BY  
WILLIAM HARPER BENNETT

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ST. AUGUSTINE'S STAINED GLASS WINDOWS  
BY  
ALEXANDER S. LOCKE

---

BROOKLYN, N. Y.  
1920



## A REMINISCENCE

MAURICE FRANCIS EGAN



IN the Rome of the Emperors, towards its decline, there was a group of men who were proud to call themselves Augustans, but theirs was a pride made up of haughtiness and vanity, and yet not without a certain tincture of nobility. Much later in the course of time there was a group of men listening to the young Father McCarty who delighted to be called Augustinians, for to be part of the flock which the Pastor of St. Augustine's guarded, was a distinguished honor. St. Augustine's then was only in its beginning. The present splendid church, with its magnificent tabernacle, existed only in the hopes of the Pastor; but the tabernacle which he erected for us then was not made with hands.

It seemed to me in those young days—I was one of the group who listened with sentiments of reverence and affection to Father McCarty—that no man was quite so stimulating, no man had quite his power of inciting all who came under his influence to a greater love of the things of the mind and of the heart. It was my very dear friend, Dr. Henry C. McLean, a devoutly intelligent Catholic, alive to all the religious and social needs of the time—he passed away too early—who made it possible for me to become rather intimately acquainted with the young Rector of St. Augustine's.

I have listened to the words of many preachers, in the old world and in this new world, but I believe that no preacher ever influenced me so greatly as Father McCarty. He appealed to the best aspirations in the heart of each of us; he

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(RECAP)



## *Foreword*

knew how to make a synthesis between the old and the new, and for us, to whom the problems of American life were daily growing more important, he was a mentor and a guide. He was an American in the best sense, and he showed us perhaps better than any other man of his time what it meant for a Catholic to lead and to follow in the real democracy of our country.

MAURICE FRANCIS EGAN

*May 20, 1920*



REMINISCENCES OF  
ST. AUGUSTINE'S PARISH AND ITS PASTOR

WILLIAM HARPER BENNETT



T. AUGUSTINE'S parish was organized in 1870. Prior to that year the Catholics of this section of the city, now known as the Park Slope, in complying with their religious obligations, journeyed to St. Joseph's, Our Lady of Mercy, St. John the Evangelist's or St. Paul's Churches. The great area between was churchless.

East of Fifth Avenue to Prospect Park, then in course of construction, was, block after block, open lots, with here and there a few dwellings, and "Rigney's farmhouse" was within two hundred feet of Sixth Avenue and Sterling Place.

About 1868 the few Catholics in the vicinity talked of the advisability of buying a Protestant Church on Fourth Avenue, but the project was abandoned because of the conviction that the Catholics were too few in number to warrant hope of success. Month by month the population increased, and, in 1870, Bishop John Loughlin, of blessed memory, decided to establish a parish in the neighborhood. The first meeting to organize the new parish was held in the home of Michael and Eleanor Bennett, 53 St. Marks Avenue, then Wyckoff Street. The Right Reverend Bishop presided, and Vicar General John Turner was present, to wish the project God speed. At each subsequent meeting the attendance increased, and the Bishop, assured of success, appointed the Rev. Louis J. Rhatigan pastor. Father Rhatigan was an assistant priest at St. Stephen's.



*Reminiscences of St. Augustine's Parish and Its Pastor*

He was a native of County Longford, Ireland, and was in his thirtieth year. Tall and portly, with jet black, wavy hair and florid complexion, attired in clerical black frock coat, topped with a silk hat and carrying a cane, he soon became a well known figure as he canvassed the district from Atlantic Avenue to Ninth Street and from Nevins Street to Ninth Avenue, seeking the Catholics within his parish bounds. Among the families and individuals he found, or who became parishioners shortly afterwards, were John Doherty, John Magilligan, James Rorke, William Flanagan, Peter Farrell, Sr., Theophilus Olena, P. F. Derham, John O'Neill, Daniel Higgins, Mrs. Anna Fauss, Jeremiah Kent, Michael McGonigle, Hugh G. O'Hara, John Keegan, Thomas Gleavy, John J. Dillon, John and James Cunningham, Patrick Shanahan, James Galvin, Edward Keaney, Wm. Harper, Michael Nunan, Michael J. Kearney, Mrs. M. Lawrence, John Brophy, Patrick Maginn, Martin Groom, Owen and Michael Nolan, Thomas Mullen, Dennis Breivogel, Thomas McDonald, John C. Salmon, Thomas Moore, Peter McCoy, Daniel Coyle, Michael McCue, William Curry, George Berry, John Soy, John Dames, Thomas Corr, Thomas McLoughlin, Edward Colgan, Mrs. Sarah A. Kelly, John F. Landwerseik, Edw. J. O'Flynn, William McGinley, Thomas P. Mulligan, Daniel Canning, Mortimer J. Lyons, John Clark, James Pigott, Matthew Belford, Michael Gibbons, Daniel Orr, Thomas Belton, John Hughes, Patrick Bolger, Martin Olson, James McGarry, Michael Arthur, Michael Farrell, William Cunningham, Patrick Corr, Mary Bennett Woods, James Martin, Mrs. Ellen Desmond, Andrew Lang, Michael Powers, James A. Walsh, Thomas Skelly, Thomas Bracken, Stephen McCormack, John Mooney, Thomas White, James Deighan, Joseph Dougherty, Patrick Norton, James Canfield, James Fallon, Bernard Campbell, Francis and Edward Conklin, Martin



43 PROSPECT PLACE  
In which the First Mass was  
Offered in St. Augustine's Parish



*Reminiscences of St. Augustine's Parish and Its Pastor*

Farrell, Michael Flood, Bernard Duffy, Francis Walsh, John Powderley, Philip Cassidy, Bernard Carey, William McCahill, John McDermott, M. F. McDermott, Ann Flanagan, John J. O'Connell, Bartholomew Coffee, Michael Dolan, Andrew Boyle, Mrs. James Bennett, David Archer, Thomas McEvoy, John Rigney, Patrick Burke, Edward Slandorff, Owen Brennan, Myles Murphy, William Ward, Michael Dalton, Rose Connors, Mrs. Mary Harper, Thomas Hynes, Maurice Fox, and other heads of families whose surnames are missing: Barry, Donovan, King, Curran, Minitier, Quinn, Sweeney, Clarey, Kelly, Noonan and Dunn.

Father Rhatigan appointed John Doherty, James Rorke and Michael Bennett as a committee to assist him.

The dwelling, No. 43 Prospect Place, then Warren Street, was leased to serve as a temporary chapel and rectory. Devout and happy hands built and adorned a little altar in the front room on the top floor, and eighteen worshippers had the happiness of attending the first Mass offered in the parish under the patronage of St. Augustine, Bishop of Hippo.

The congregation grew, weekly, and to accommodate the increasing numbers the altar was moved to the parlor floor.

A plot, two hundred feet on Fifth Avenue by one hundred feet on Bergen Street and Wyckoff Street, now St. Marks Avenue, was bought.

The plans for the church provided for its conversion into a school-house when the growth of the congregation required a larger building. The size was forty-six feet by ninety feet, and Patrick Carlin, the contractor, and his young son, P. J. Carlin, as foreman, hurried the work of construction on the edifice at the southeast corner of Fifth Avenue and Bergen Street. The plot and building cost \$40,000. The corner-stone of St. Augustine's, the twenty-sixth Catholic church in the diocese, was laid with impressive ceremonies at three o'clock

*Reminiscences of St. Augustine's Parish and Its Pastor*

on the first Sunday of November, 1870, by the Very Reverend John Turner, V. G., assisted by many priests of the diocese.

Preceded by bands, the Father Matthew T. A. B. Societies, branches of the Ancient Order of Hibernians and other organizations of New York and Brooklyn, paraded through the section to the site. The streets and vacant ground in the vicinity were crowded. The collectors who circulated through the crowd gathered in \$4,000. A successful fair held in a new building at Flatbush Avenue and Pacific Street, and a picnic at Pope's Park, netted a goodly sum for the building fund.

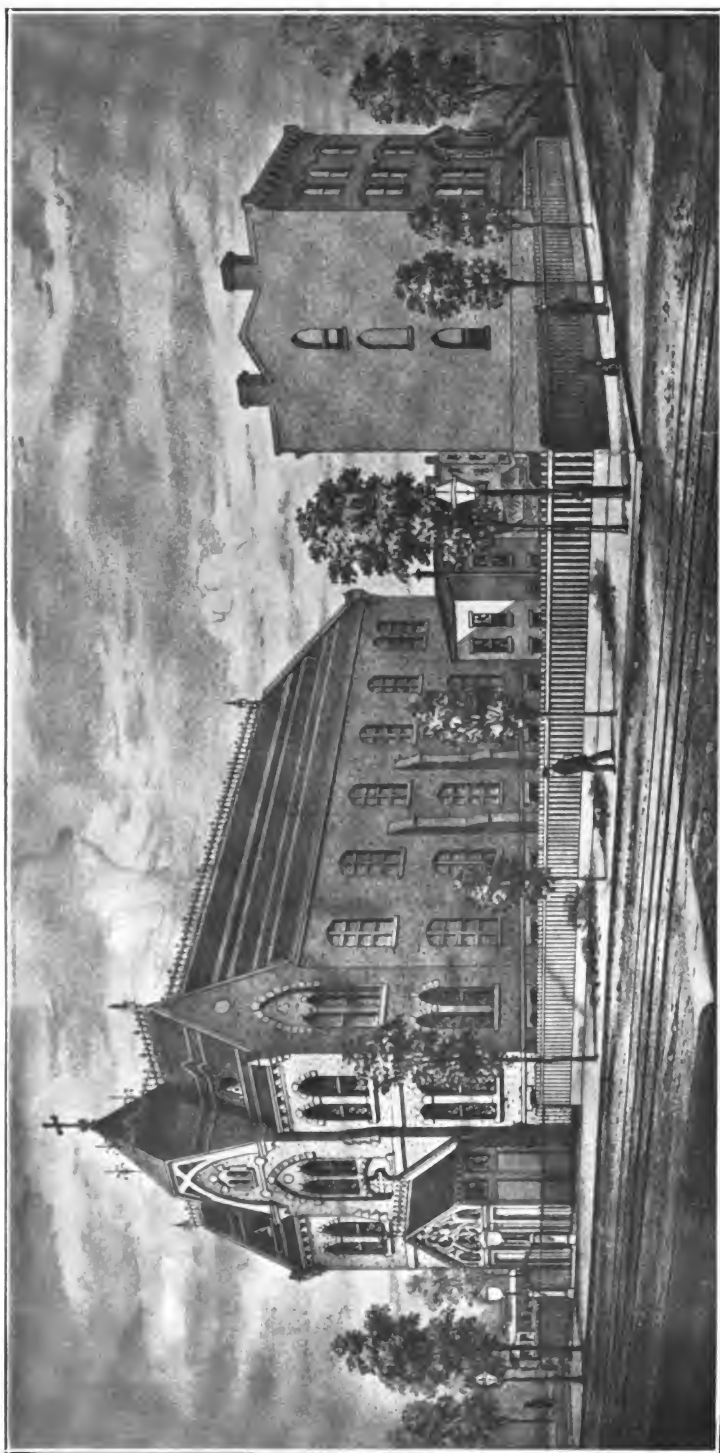
Mrs. Rose Belford, mother of Father John L. Belford, D.D., Pastor of the Church of the Nativity, in charge of the refreshments, provided bountifully for the picnickers.

The first Mass in the new church was offered on St. Patrick's Day, 1871.

Patrick Brophy, who worked on the new edifice, and whose brother John, also a worker, has lived to see the golden jubilee of the parish, carried the altar stone from the little altar in the rectory to the big altar in the new church.

On St. Joseph's Day, March 19, 1871, Bishop Loughlin dedicated the edifice. To add brilliancy to the occasion, it is related, every woman in the parish attended the dedicatory ceremonies attired in her very best raiment, and, with the same laudable object, the carpenters lavishly anointed the new pews with oil. The combination of finery and oil was unfortunate, as every woman took home a memento of the occasion in the shape of a ruined gown.

Two Masses on Sundays were sufficient for a time to meet the needs of the small congregation, but every Sunday the attendance increased, and as Father Rhatigan had, at that time, no assistant, one of the Lazarist Fathers from St. John's College said the third Mass. The three stories and basement brick dwelling, 7 St. Marks Avenue, was built as a rectory.



EXTERIOR OF ST. AUGUSTINE'S OLD CHURCH AND RECTORY  
Fifth Avenue, Bergen Street and St. Marks Avenue



*Reminiscences of St. Augustine's Parish and Its Pastor*

A building boom covered many of the vacant spaces with rows of dwellings, and the growth of the congregation was rapid. Father Kearney, the first assistant, remained but a short time, and was succeeded by the Rev. James E. Bobier, who, on his promotion to a country pastorate, gave place to Father Daniel J. Sheehy.

A conference of the Society of St. Vincent de Paul was organized January 7, 1875, with Michael Bennett as President, and during an Advent Mission in the same year, conducted by the Dominican Fathers, Father McKenna organized, December 26, 1875, the Holy Name Society, of which Michael J. Kearney was first President and William S. Keegan the first Secretary.

From the founding of the parish until the organization of the St. Vincent de Paul Conference the poor of the district had been cared for by a devoted little band of women officered by Mesdames Hugh G. O'Hara, James Rorke, P. F. Derham and Michael Bennett, and a report prepared for his mother, the Treasurer, by William L. O'Hara, an active worker in the earliest years of the parish, who afterwards became the Very Reverend President of Mount St. Mary's College, and who died during his pastorate at Elmhurst, L. I., shows that, from December, 1873, until March, 1874, 96 poor families were relieved, and \$349.70 was collected and disbursed. After the organization of the Conference, a well-equipped storehouse in the basement of the church was used to dispense the parishioner's bounty to their poorer brethren, and weekly, for many years, John F. Landwerseik and Michael J. McCue were the almoners.

Father Rhatigan, in his student days, had contracted a lung disease, and for some years had been in failing health. He died March 22, 1876, in his thirty-sixth year. On Saturday, March 25, the Solemn Requiem Mass was offered by the



*Reminiscences of St. Augustine's Parish and Its Pastor*

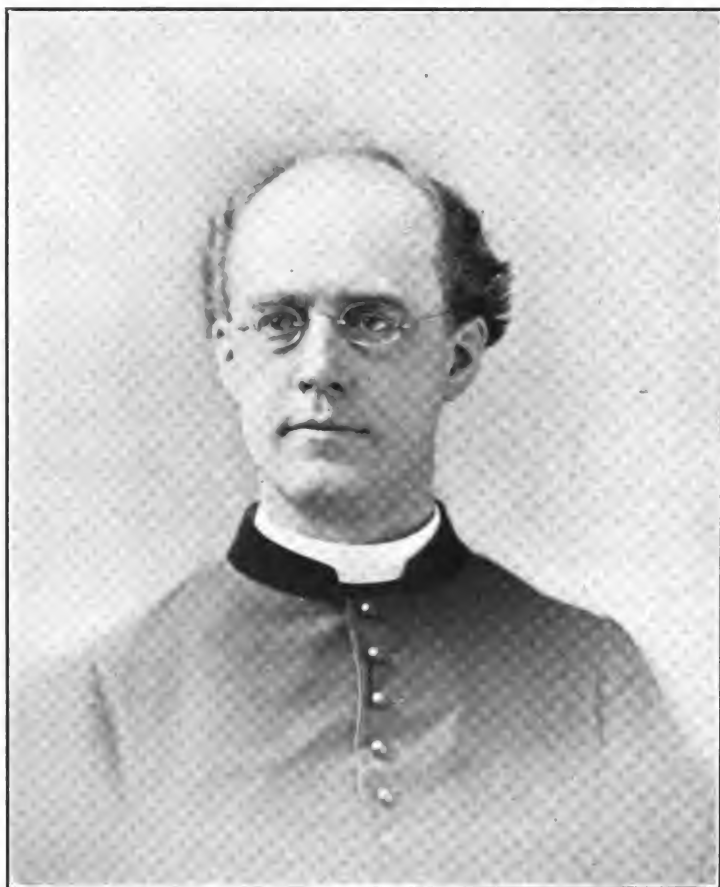
Rev. James O'Beirne of St. John's College as celebrant, with Father McGuinness of the Church of the Nativity as deacon, and Rev. John McGuire of St. John the Evangelist's, as sub-deacon.

Father O'Reagan of St. John's College delivered the panegyric, and Bishop Loughlin gave the last blessing.

On a feast day of happy augury—the Good Shepherd, April 19, 1876, the new pastor, Father Edward William McCarty, offered the Holy Sacrifice, for the first time, at the altar of St. Augustine's, and began forty-four years of tireless, unceasing labor. The congregation saw a priest of twenty-eight years, of slight figure and ascetic face, the head covered with abundant blonde hair, the eyes, even at that early day, assisted with gold-mounted spectacles. Some of the old people present shook doleful heads and murmured: "God bless him, but he'll never see old bones," but how many thousands of Augustinians he has sent to their resting place with his blessing.

The new pastor was born at Bond and State Streets, Brooklyn, October 29, 1847, the son of Thomas and Rose McCarty. He was educated in Public School No. 6, St. Francis Xavier's College, Manhattan, and the College of Our Lady of Angels, Niagara Falls, N. Y.

His theological course was completed at so early an age that a special dispensation was granted by Pope Pius IX for his ordination. He was assigned to the Church of the Visitation, and four years later transferred to St. Peter's. From 1875 until his appointment to the pastorate of St. Augustine's he was first assistant to Father Joseph Fransioli at St. Peter's. From that feast day of the Good Shepherd in 1876 until to-day the history of St. Augustine's has been the biography of Father McCarty.



THE REVEREND FATHER  
EDWARD W. McCARTY  
1876



### *Reminiscences of St. Augustine's Parish and Its Pastor*

In consequence of Father Rhatigan's ill health, he had been unable to cope with the financial problems of a young and struggling parish, and on assuming charge Father McCarty was confronted by a bonded and floating debt of \$58,000. The work of paying off this debt began at once.

For a long time prior to November, 1876, the Pastor's "office" in the rectory, No. 7 St. Marks Avenue, was full of illustrated books and reproductions of celebrated paintings and statuary. A committee of a half dozen gathered there, weekly, to arrange the programs for an entertainment, unique in the history of entertainments. During the same period weekly meetings of the parishioners were held in the church basement to report the result of their labors in the same good work. All these preparations culminated in the Centennial Tea Party that opened in the old Atheneum, Atlantic Avenue and Clinton Street, Thursday evening, November 23d. The cozy little playhouse was brilliantly festooned with the national colors.

The orchestra circle was occupied by a large candy table and daintily spread refreshment tables. In the orchestra were the flower and art bowers and seats for the audience. All the workers were attired in the costume of 1776 from powdered coiffure to high-heeled slippers.

Conterno's orchestra filled in the intermissions in the program.

The curtain arose disclosing President George Washington (Mr. Thomas P. Mulligan) and Martha Washington (Miss Marie Delmonico), surrounded by the statesmen, diplomats and soldiers of the Republican Court, with their ladies. When everyone in the hall had clasped the hand of the immortal George and bowed to his consort, the stage was cleared, and the result of the program committee's work was disclosed in a series of patriotic tableaux and statuary interspersed with

### *Reminiscences of St. Augustine's Parish and Its Pastor*

vocal and instrumental music. The tea party continued for three evenings, and the result was summed up in one sentence of the Pastor's: "An astonishing success!" It was a success, artistically and financially, but above and beyond these was its success socially. It resembled a big family gathering in which everybody knew or was made acquainted with everybody else. These tea parties, always successful, were annual events until the fifteenth, and last, in 1892. Even to this day when oldster Augustinians, who were youngsters in those days, meet and discuss old times the tea parties are mentioned in grateful remembrance, because at the very outset of Father McCarty's pastorate they established a close, friendly relationship between pastor and people and between the people themselves that has never weakened.

On Thanksgiving Day, 1876, a Solemn High Mass was offered, "to thank God for his goodness to this country, and to beg Him to protect its future."

For forty-four years this Mass has been solemnized annually, and the Pastor has preached a patriotic sermon. A solemn musical vespers, with extra voices in the choir and an orchestra, which were given at intervals, was inaugurated on the evening of Christmas Day, 1876. At that time the choir was directed by Professor Melville and Mr. Hugh G. O'Hara.

Solicitous for the well being of his young men, the Pastor organized, in February, 1877, St. Augustine's Literary Society. William S. Keegan was its first President. It existed for many years and achieved fame by publishing a little parish journal, *The Augustinian*, and by its production of standard dramas. It was finally merged into the Holy Name Society. In April the organization of a Church Debt Association was effected that assisted the Pastor in paying off \$30,000 of the church debt in eight years.



INTERIOR OF ST. AUGUSTINE'S  
OLD CHURCH



*Reminiscences of St. Augustine's Parish and Its Pastor*

A Solemn Mass of Requiem, with double quartet and orchestra, was offered February 21, for the repose of the soul of Pope Pius IX., and March 3d a Solemn Vespers and Te Deum was sung in honor of Pope Leo XIII.

Rossini's "Stabat Mater" was sung on April 14, 1878, under the leadership of Professor Augustin Cortada, with Professor Albert S. Caswell at the organ, Salcedo's full orchestra and a large chorus. So great was the crowd that many failed to gain admittance.

An unusual mission opened in the church, May 19th, and closed June 2d. It was given by the pastors of Brooklyn, and New York City churches: Fathers Sylvester Malone, Edward McGlynn, D. D., Martin Carroll, Joseph Fransioli, M. J. Murphy, Francis J. Freel, D. D., William Keegan, and the Very Rev. Thomas S. Preston, V. G.

June 26th saw the inauguration of an annual event that for some years gladdened the hearts of the Sunday School children—the children's parade and field day in Prospect Park. In response to a request on the previous Sunday the houses had been decorated. Preceded by a band, the children of the parish paraded through the principal streets to the picnic grounds in the park. There a bountiful collation had been spread under a big tent. After a most enjoyable day the tired but happy youngsters marched home like a triumphant army. John H. Landwerseik had provided red fire and bonfires along the line of march, and the day ended in a blaze of glory. The Sunday School, ever the object of the Pastor's personal attention, distinguished itself in a Christmas Cantata at the old Music Hall under the direction of Mrs. Ellen Carey Reilly.

The Christmastide of 1879 saw the first of many huge trees reared in the sanctuary of the church, brilliantly decorated and laden with gifts for the Sunday School children.



*Reminiscences of St. Augustine's Parish and Its Pastor*

January 1, 1882, the Pastor issued a report of his treasurership from May 1, 1876. It showed receipts of \$88,554.28 and a reduction by \$22,726.93 of the church debt. The auditors who signed the report were James Rorke, Michael Bennett, Mortimer J. Lyons, John Magilligan and John Rooney.

In the summer of 1883, the Pastor announced that the church property was free from all debt. As a memento of the occasion and a testimonial of their appreciation of his stewardship, resolutions, suitably engrossed and framed, bearing date, Sunday, August 12, 1883, and signed by the following parishioners, were presented to him:

James Rorke	Eugene F. O'Connor	P. Costello
John Magilligan	M. Walsh	Edw. B. Cadley
Theophilus Olena	M. Dwyer	S. P. Waller
William Flanagan	Thomas Green	L. Sandrisser
Mortimer J. Lyons	John T. Kelly	T. Bennett
M. Fitzsimmons	W. McGinley	J. O'Shaughnessy
W. Stackpole	Thomas Bracken	Michael J. McCue
Thomas Barrett	James Campbell	J. McCormack
Michael Meagher	George Berry	Chas. McCloskey
Daniel Orr	D. Bryan	J. Martin
P. J. Kennedy	Daniel Higgins	Thomas Donnelly
John Rooney	Peter Farrell	Edward Tiemon
Thomas Belton	M. F. Gerty	Frank N. Lang
M. Kavanagh	J. Leddy	William S. Keegan
Thomas McDonald	J. Pettigrew	C. A. Weinwright
John F. Landwerseik	T. McLoughlin	J. Dowd
John Byrne	J. N. Brady	T. Dougherty
Bernard Carey	James V. Johnson	J. Murphy
R. F. Downing	D. Shanahan	Thos. B. Preston
William Curry	Chas. A. O'Reilly	S. Burke
John Keegan	L. Blattmacher	John J. Dillon
P. J. McDermott	J. Joseph Bennett	D. Fitzpatrick

*Reminiscences of St. Augustine's Parish and Its Pastor*

D. J. Gillespie	M. Eames	John W. Evans
P. C. Hartnett	P. Flynn	J. Farrell
M. Valletly	Robt. F. Gillen	J. Fallon
G. King	P. Brophy	J. J. C. Leavy, M. D.
John T. Callahan	J. Kavanagh	P. J. Gough
Thos. Code	Joseph F. Carey	John B. Carey
Lawrence J. Powers	T. Long	P. O'Toole
James A. Walsh	W. C. Melanophy	C. McDonald
Wm. J. Bennett	C. V. Kean	J. E. Malone
Francis Conklin	Geo. F. Kennedy	D. McGlynn
P. Norton	John H. Landwerseik	J. J. Conley
Wm. J. Skelly	P. Dwyer	D. Coyle
Myles Murphy	E. Megarr	
Michael Bennett, <i>Chairman</i>	Henry C. McLean, M. D., <i>Secretary</i>	

The congregation had increased so enormously in the early eighties that the church had become inadequate for its accommodation. Its location had never been ideal because of the surface car lines on Fifth Avenue and Bergen Street, and when the elevated railway was erected on Fifth Avenue it became evident that another location must be procured, as well as a larger church. There was general satisfaction expressed when an announcement was made at all the Masses, June 6, 1886, that property had been purchased on Sixth Avenue, between Park and Sterling Places. The dimensions of the original purchase were 200 feet on Sixth Avenue, 105 feet on Park Place and 265 feet on Sterling Place. This plot was enlarged by subsequent purchases. In the fall of the year, that section of the parish south of Berkeley Place was detached and formed a part of the new parish of St. Francis Xavier, of which Father David J. Hickey, at that time first assistant at St. Augustine's, was appointed Pastor.

*Reminiscences of St. Augustine's Parish and Its Pastor*

Sunday evening, September 11, 1887, saw the beginning of a "whirlwind" campaign for the new church, held in the church basement. Father McCarty announced that the purpose of the meeting was, "to consult together so as to devise the best means to proceed towards the erection of the new church and school-house of St. Augustine's." "The Building Society of St. Augustine's Church" was organized with Father McCarty, President and Treasurer, and Bernard J. York, Secretary. On the Executive Committee were Michael Bennett, James Shevlin, John T. Kelly, Francis Conklin and Theophilus Olena. The parish was divided into districts, with the following collectors: Hugh G. O'Hara, John C. McCarty, Michael F. Gerty, John T. Callahan, William S. Keegan, Joseph F. Carey, John W. Devoy, John Byrne, Edward G. Duffy, Thomas P. Mulligan, Edward Ryan, William H. Bennett, William A. Prendergast, William T. Vlymen, Laurence E. Prendergast, James Farrell, Patrick Flynn, George W. King, George F. Kennedy, Thomas Green, Thomas Belton, James H. O'Reilly, James Phelan, John Brophy, John H. Landwerseik, Peter Welsh, John F. Landwerseik, George Linsson, Christopher J. Orchard, James J. Early, Walter H. Bennett, John A. Behr, Stephen M. Coyle, Michael J. Lane, Thomas P. White, James Harley, John Norton, Farrell Fitzpatrick, John Kennedy, Wesley Brown, Lawrence J. Powers, Joseph F. Fortune, William McGinley, George Berry, John Kennedy and Peter Duffy.

The Pastor began, October 4th, a visitation of the parish. Tuesday, November 1st, at noon, the Pastor, surrounded by a happy crowd of parishioners, turned the first shovel of earth on the site of the new church, and Patrick O'Hara, the excavating contractor, began operations. A largely attended meeting of the women of the parish was held November 8th, and the ingenious mind of the Pastor evolved a plan to form them, the men and children, into companies and battalions. All did

*Reminiscences of St. Augustine's Parish and Its Pastor*

effective work in increasing the building fund through a series of home entertainments that were not only successful financially, but promoted the social activities of the parish.

A competition between the principal architects of the country resulted, January 29th, in the selection of the plans of Parfitt Brothers for the new church, and, in March, a perspective of the proposed edifice was displayed in the church vestibule. Contracts were awarded, in June, to T. B. Rutan for mason work, Henry Hawkes for plumbing, L. W. Seaman for carpentry, and F. W. Shrump for the stone, and the work of construction began. The Easter Sunday collection, the first for the new building, netted \$1,710.89. Sunday, November 11, 1888, was a red-letter day in the annals of St. Augustine's—the corner-stone laying of the new church. Construction had advanced sufficiently to warrant covering the first tier of steel beams with a temporary flooring, and on this were chairs to accommodate the assemblage. The Committee of Arrangements was Francis Conklin, John T. Kelly, James Shevlin, Michael Bennett, Theophilus Olena, Bernard J. York, Dr. Henry C. McLean, Eugene F. O'Connor, James Lynch, Thomas Barrett, Edmond F. Clyne, James Conaty, Edward Ryan, A. J. Rooney, John Byrne, Michael E. Finnegan, William J. Bennett, and Farrell Fitzpatrick. It was a typical November day, with flying dark clouds and chilling winds.

In the assemblage was Mayor Alfred C. Chapin with delegations of city and county officials. Shortly after three o'clock a long procession of acolytes, and many priests of the diocese, entered at the altar end of the building, preceding Bishop P. A. Ludden of Syracuse, who pontificated in the absence of Bishop Loughlin, who was attending a function at St. Francis Xavier's, New York City. The silver trowel used by the Bishop was presented by the Executive Committee of St. Augustine's Church Building Association. The musical program

*Reminiscences of St. Augustine's Parish and Its Pastor*

was under the direction of the famous composer of church music, Professor Giorza, who on that day fittingly closed a term as organist and musical director of St. Augustine's. During his leadership he had composed beautiful arrangements for some of the old Sunday school hymns.

Under his direction the Choral Union of 150 voices and the Children's Choral Union sang Gilchrist's "Except the Lord Built the House," Giorza's "Te Deum," and Handel's "Hallelujah" chorus.

"The Catholic Church in America" was the theme of the sermon of Bishop M. J. O'Farrell, of Trenton, N. J. At the conclusion of his discourse Bishop O'Farrell, noted for his wit and humor, referred to the downpour of rain on the previous day as presaging the outpouring of contributions for the church, and the breeze of the instant as a suggestion that Father McCarty knew how to "raise the wind."

The *Eagle*, referring to the day's event, said editorially: "The parish of St. Augustine was founded in 1870 and for the past twelve years it has been under the ministration of Rev. Edward W. McCarty, to whose popularity, perseverance and excellent executive capacity, its material success has been so largely due."

Service in commemoration of the centenary of the inauguration of George Washington as President of the United States was held April 30, 1889.

In September of the same year the Guard of Honor of the Sacred Heart was instituted. The companies and battalions had, since their organization, worked indefatigably to increase the building fund, and April 14, 1890, the Grand Encampment of the companies and battalions opened in the new building.

The unplastered walls and ceilings were hidden behind gay bunting, which threw into relief the highly-polished pil-

*Reminiscences of St. Augustine's Parish and Its Pastor*

lars of vari-colored granite. Gaily decorated booths lined both sides of the nave. The Encampment was formally opened by Mayor Chapin. It continued until May 14th, and about \$13,000 was realized.

The Sanctuary Guild, whose privilege it was to equip and furnish the sanctuary and altars of the new church, was organized in August, 1890. In October of the same year Bishop Loughlin's Golden Jubilee was celebrated. On Sunday, the 19th, the people of the parish received Holy Communion. The male parishioners, led by a full band and drum corps, marched in the great diocesan parade, and on the following day the Sunday School children paraded. A Te Deum service concluded the celebration. Two years later, January 22, 1892, the people in large numbers gathered in the old church to join in prayers for the eternal repose of the good old pioneer Bishop at his solemn requiem.

At four o'clock on the feast of the Immaculate Conception, 1890, the Pastor and some of his flock witnessed the raising to its position on the east end of the roof of the new church the great bronze figure of the Angel Gabriel.

Christmas Day, 1891, was the twentieth and last Christmas in the old church. The special collection, for the new building fund, amounted to \$2,144.74.

The plasterers, decorators and carpenters had finished their work on the new edifice, and the great silver sanctuary lamp, eighteen feet high, with its seven angels and Celtic cross, the gift of an unknown donor, believed to be the best and most vitally interested friend St. Augustine's ever had or will have, was placed in position.

The greatest day in St. Augustine's history, the dedication, May 15, 1892, was a perfect late spring day. Preceded by a long line of acolytes and priests, and accompanied by Vicar General P. J. McNamara and the Pastor, Bishop

*Reminiscences of St. Augustine's Parish and Its Pastor*

Charles E. McDonnell, D.D., pontificating at this, his first public function in the diocese, proceeded around and blessed the exterior walls and the interior of the noble edifice. Bishop Ludden of Syracuse was the celebrant of the Solemn Mass that followed, and Bishop Chapelle of Santa Fe, N. M., preached the dedicatory sermon. Bishop O'Farrell, of Trenton, N. J., was the preacher at the Pontifical vespers that closed the great day. On the day of dedication all except the last Mass were said in the old church. The Sunday School still occupied the old building, and until May 26, week-day Masses and evening devotions continued there.

The first celebration of St. Augustine's feast day, August 29th, in the new church was of marked solemnity. The Pastor, assisted by Fathers John L. Belford and McMahon, solemnized High Mass. Father William O'Brien Pardow, S.J., preached, and benediction was given by Bishop McDonnell.

The Columbus festival was observed October 16th, with a Solemn High Mass and Te Deum.

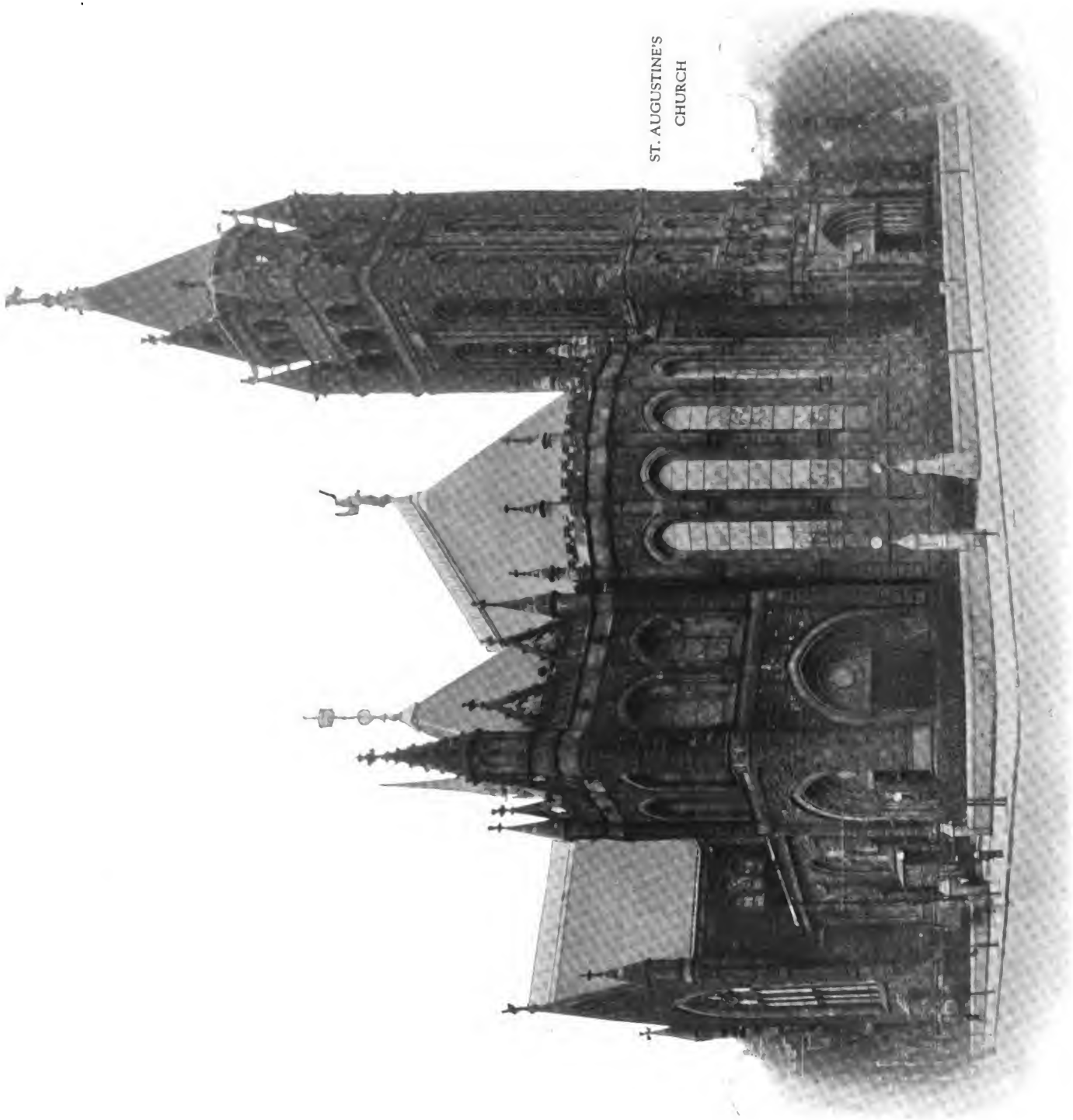
On the feast of the Immaculate Conception, December 8th, was the electric opening—for the first time the church was illuminated with a wonderful electrical display. At Solemn Vespers Bishop Keane of the Catholic University, preached the sermon.

The Holy Name Society was reorganized in the early part of 1894.

At all the Masses on April 15th an appeal was made to every member of the congregation to donate gold and silver for a new tabernacle and in response, jewelry, much of it heir-looms, gold, silver and precious stones flowed into the rectory.

In the same month announcement was made of the organization of the Catholic Women's Association with headquarters in the building No. 10 Prospect Place. The enrollment of members was highly satisfactory, and the association

ST. AUGUSTINE'S  
CHURCH







*Reminiscences of St. Augustine's Parish and Its Pastor*

had its formal opening May 24th. Classes in every form of women's work were formed. The Association was of a diocesan rather than a parochial character, and under the Presidency of Father McCarty has prospered.

The beautiful Gothic gold and silver tabernacle, four-and-a-half feet high, studded with gems, designed by A. E. Parfitt, was placed in position April 14, 1895.

In June of the same year the people of the parish were afforded an opportunity to demonstrate their love for and gratitude to Father McCarty on the occasion of the twenty-fifth anniversary of his ordination to the holy priesthood. Non-Catholic vied with Catholic to do him honor. The celebration lasted for three days. It began on Sunday morning, June 9th, with a Solemn High Mass offered by the Jubilarian with two Augustinians, Father John L. Belford as deacon, Father Wm. L. O'Hara, at that time Vice-President of Mount St. Mary's College, sub-deacon, and Father Francis J. O'Hara, Master of Ceremonies. Father Martin Carroll preached the jubilee sermon. Haydn's Imperial Mass was sung by an augmented choir under the leadership of J. Joseph Hession, the organist. The altars were a mass of flowers. Above the high altar was inscribed: "Tu es sacerdos in æternum." Over the Sacred Heart altar the date "1870," and over the Blessed Virgin's altar, "1895." The main entrance was profusely decorated with American and Papal flags, tropical plants, the motto "Jubilate Deo" and the dates. At the conclusion of the Mass the Apostolic Benediction was given by authority of Pope Leo XIII. delegated to Father McCarty.

During the three days of the celebration the high tower of the church was, at night, ablaze with electric lights.

The second day's celebration took place in the church, the Blessed Sacrament having been removed from the high altar and placed in the sacristy. The church, as well as the

*Reminiscences of St. Augustine's Parish and Its Pastor*

surrounding streets, was crowded. With a number of visiting priests in the sanctuary were Dr. Henry C. McLean, Colonel Michael Bennett, James Rorke, Dr. William T. Vlymen, Theophilus Olena, William A. Prendergast, Thomas P. Mulligan, Robert S. Russell, Francis Conklin, James Campbell, Edmond F. Clyne, Edward Ryan, John O'Connell, George A. Arthur, William J. Bennett, Bernard J. York, William P. Callaghan, Edward F. Keating, E. J. Fenning, Judge Nathaniel Clement, Thomas H. York, John J. Grace, Lawrence J. Powers, John B. Byrne, and John T. Kelly. A processional march by Professor Albert S. Caswell opened the exercises. After a concert by the Venth string quartet, Mr. and Mrs. John T. Brennan, R. F. Cartwright and Miss Wemyss-Burns, the Very Rev. P. J. McNamara, V.G., made an address: "Father McCarty," he said, "is a model and an ornament among his fellow priests. Ever since his ordination he has been equal to the task imposed upon him."

Chancellor the Rev. James H. Mitchell's address was followed by a tribute in behalf of the parishioners by Dr. William T. Vlymen.

Miss Annie Hull read an original poem from the Catholic Women's Association written by Mrs. Thomas H. Hamilton. Tributes from the boys' and girls' departments of the Sunday School, the altar boys, the sewing class and the children's choir followed. A hymn composed for the occasion by Miss Marie Downing and J. Joseph Hession was sung by the choir of little ones. A silver scroll, in the form of a half unrolled parchment, bearing an etched portrait of Father McCarty, the front elevation of the church buildings and a congratulatory address of 500 words, the work of a committee consisting of Dr. William T. Vlymen, Laurence E. Prendergast and D. C. Fauss, was presented, in behalf of the people, by Bernard J. York. Father McCarty responded to the addresses

*Reminiscences of St. Augustine's Parish and Its Pastor*

in his very happiest vein. The concluding number was the singing by the assemblage of "Holy God, We Praise Thy Name."

The concluding event was the "Remarkable Gathering" when "Protestant and Catholic alike turned out," said a local newspaper, "to pay tribute to a man who, though simply a priest with no scarlet on his back nor high church adornment on his brow, has for a quarter of a century provoked the esteem and admiration of the people of Brooklyn."

Two hundred diners sat at tables in the beautifully decorated hall of the Pouch Mansion. At the guest table with the jubilarian were seated Edward F. Keating, who presided; Dr. Seth Low, former Mayor of Brooklyn and later of the greater New York, at that time President of Columbia University; St. Clair McKelway, editor of the *Brooklyn Daily Eagle*, the Rev. Francis J. O'Hara, the Rev. James Flood, the Rev. James H. Mitchell, J. Richard Kevin, M.D.; the Rev. John L. Belford, the Very Rev. P. J. McNamara, V.G.; Justice Joseph F. Daly, Judge Nathaniel P. Clement, the Rev. Joseph McNamee, the Rev. Martin Carroll, and Colonel Michael Bennett. After introductory remarks by the toastmaster, Father McCarty arose and was greeted with tumultuous and long continued applause. In the course of his response were these, at this time, significant sentences: "I shall go forward determined to reach the Golden Gate if I can. Then I think I shall sit down on the pacific shore of the great ocean that lies beyond and wait till my Master calls me \* \* \* \* . I am glad that I am a priest and an American. I thank the chairman for his kind reference to my loyalty to the Stars and Stripes. I yield to no man in my veneration for the starry banner. It means everything to me. I venerate the flag as representing the breadth of our territory and great institutions. The red to me means brotherly love; the white simplicity; the blue

*Reminiscences of St. Augustine's Parish and Its Pastor*

constancy, and the stars, union in everything devoted to manhood in man and womanhood in woman and devotion to human rights the entire roundness of the world. I am glad to be an American priest because nowhere is it possible for a priest to meet with greater success than here. Fair play is one of our principles, and all I ask before God Almighty is fair play. There is a chance here to benefit mankind, to help the unfortunate. To any class we can point out the avenues which extend in countless directions."

Seth Löw said in the course of his very happy response: "In my judgment Brooklyn has had few men in its population in these later years who have been a stronger force for good government than Father McCarty." Justice Daly's response was to the toast, "The Priest and Citizen." Father John L. Belford's response to "His Work," was a beautiful tribute to the parish in which he was altar boy and priest and to his long-time friend, its Pastor. St. Clair McKelway responded to the toast, "His Neighbors." Dr. J. Richard Kevin spoke to "His Social Side."

In its edition on the evening following the jubilee celebration the *Brooklyn Daily Eagle* said, editorially:

The Very Rev. E. W. McCarty, one of the most esteemed and useful members of the Brooklyn clergy, has completed the celebration of his Silver Jubilee. The festival lasted for three days, and it marked with fitting honors the close of a quarter century employed in the uplifting of men.

Beginning his life work with humility, but with that convincing earnestness that carries all before it, Father McCarty has developed his church from one of almost rustic unimportance to one of metropolitan magnitude. He has gathered around him men and women of like mind and purpose with himself, and he has come into recognition as a force, not only in his church, but in the whole city, among all who prize the moral, political and social welfare of the race. He was born in Brooklyn, and, despite his years of action, he has not even entered on the youth of his age.

## *Reminiscences of St. Augustine's Parish and Its Pastor*

There is no reason to suppose that he will not render another quarter century of services to his fellows.

In the celebrations attendant on the Silver Jubilee it is notable that sectarian lines have been abolished, and that the people who have known Father McCarty or who are acquainted with the range and value of his work, have joined as heartily as the humblest of his parishioners in praising him and the cause he has worked for.

If Father McCarty is esteemed by his own parishioners it is largely for those very qualities that make his name revered by men of other faiths and even of no faith. He is esteemed because he has tried to do good; because he has been active in practical reforms; because he is a man of great and independent mind; because he patterns his life and his instructions on the models that have been accepted by the greater part of the world for 2,000 years.

The honors that he has won are open to every clergyman, to every layman in the land if they will seek them in a similar way. The prize of an approving conscience and the love of one's fellow-men is worth striving for.

January 19, 1896, announcement was made of an intention to install new marble altars and stained glass windows in the new church, and on the following Sunday the congregation was told that the main altar, to cost \$28,000, and one side altar, also two windows, had been donated. The Sacred Heart altar cost \$12,000 and the Blessed Virgin's altar \$15,000.

The old church rectory and grounds had been sold to the railway company for \$70,000, and as the work of demolishing the old buildings was about to begin, the following announcement was made at all the Masses Sunday, August 2d:

"As the old church building, little by little, disappears, naturally tender associations that cling to it are revived. Tomorrow morning at 8 o'clock, Mass will be offered for all who were Baptized, absolved, Confirmed, received Communion or were married in the old building; and on Tuesday morning at 8 o'clock a Solemn Requiem Mass will be offered for all the members of the congregation who died while we occupied it."

*Reminiscences of St. Augustine's Parish and Its Pastor*

So passed the old church—a place of hallowed memories to those who had been privileged to gather round its altar.

In 1898 war was declared by the United States against Spain. Among the first regiments mustered into the Federal service and ordered to the great camp at Chicamauga was the historic old Brooklyn 14th. There were many Catholics in its ranks, and to insure for them religious ministrations, Father McCarty volunteered his services as Chaplain and accompanied the regiment to the cantonment. For several months, under the roughest condition of living, he labored—saying Mass in the open, hearing Confessions on the road in a downpour, ankle deep in mud and ready, at a moment's notice, to accompany the regiment to Cuba or wherever ordered. The local Knights of Columbus supplied him with religious articles and little comforts dear to the soldiers—a forerunner of the worldwide work done by Catholic Chaplains and Knights of Columbus in the greater war in Europe.

Father McCarty was the first priest in the Brooklyn diocese to become a Knight of Columbus.

The beautiful new marble altars were consecrated Saturday and Sunday, December 18 and 19, 1897. The ceremony began on Saturday when Bishop P. A. Ludden of Syracuse consecrated the Blessed Virgin's altar and Bishop S. H. LaRocque of Sherbrook, Canada, consecrated the Sacred Heart altar. At 8 o'clock, Sunday morning, Bishop Charles E. McDonnell consecrated the main altar. Solemn Pontifical Mass was offered at eleven o'clock by Archbishop Martinelli, the Apostolic Delegate, who also pontificated at Solemn Vespers Sunday evening.

Father Halpin, S.J., preached at the Mass and the Right Rev. Thomas J. Conaty, Rector of the Catholic University, preached on "Dogma in Religion" at Vespers.



LOOKING TOWARDS THE ALTARS  
ST. AUGUSTINE'S CHURCH





*Reminiscences of St. Augustine's Parish and Its Pastor*

In April, 1900, Father McCarty went on a pilgrimage to Rome and returned in September. During his trip he had an audience with the Holy Father and visited Ireland, England and France. Father James Flood was acting pastor during his absence, and on Sunday, August 25th, made the following announcement: "Next Saturday, September 1st, Father McCarty will sail from Southampton by S. S. St. Paul." We ask the people to offer their prayers and other good works for his safe and pleasant voyage—visiting the Blessed Sacrament—assisting at daily Mass—receiving Holy Communion—making the Stations of the Cross and reciting the Rosary."

In the following winter Father McCarty told the story of his pilgrimage, most interestingly, at the Montauk Theatre under the auspices of the Knights of Columbus.

The XIX. Century's end was hallowed by a midnight Mass, December 31st, and from midnight to midday the Blessed Sacrament was exposed. The church neither before nor since has been so crowded as on that occasion. Father Halpin, S.J., was the preacher, and because of the dangerously overcrowded condition of the church he curtailed his sermon.

The former boys of St. Augustine's who sang their first High Mass in the church, who attended its Sunday School, or the sons of old parishioners and afterwards became priests or are scholastics were: Fathers William L. O'Hara, John L. Belford, Edward A. Duffy, Joseph P. McGinley, Edward Seebeck, Leo Arcese, John C. Geale, S.J., William I. Rick-erby, O.P., Edward T. Farrell, S.J., Joseph Brophy, Rev. Messrs Henry Craddock Avery, S.J., and Walter Judge, S.J.

With Bishop McDonnell presiding, the Priests' Eucharistic League and the People's Eucharistic League joined in the devotion of the Holy Hour in the church, January 8, 1903.

In the same month the indefatigable Pastor launched a

*Reminiscences of St. Augustine's Parish and Its Pastor*

new campaign. The Men's Building Association was organized to discuss and put into effect ways and means to erect the necessary additional parish buildings—a rectory and a school house. The following month the women organized for the same purpose.

Under the auspices of the Sisters of St. Joseph a free kindergarten and primary school was opened at No. 48 Park Place, Monday, November 2d. This was the little acorn from which grew St. Augustine's big Academy.

A triduum in commemoration of the golden jubilee of the diocese began Sunday, October 25th, with a Solemn Mass of Thanksgiving, Monday a Solemn Mass of Requiem, Tuesday a Solemn Mass of Reparation and Petition and all day Exposition of the Blessed Sacrament. A Solemn Requiem for the deceased Bishop and priests closed the commemorative exercises November 5th.

The young women and children of the parish were received into the following Sodalties organized June 26, 1904: Sacred Heart, St. Aloysius, and Holy Childhood for the boys; Blessed Virgin, Angel, and Infant's for the young women and girls.

The work for the new building fund culminated in "A Rally for the Rectory for the Priests of St. Augustine's" which opened in the Pouch Mansion, November 14, 1904, and closed on the 21st. The sum of \$17,579.86 was realized for the fund. In July, 1905, the contracts were signed for the erection of the new rectory, and ground was broken on the 31st. The House Builders, contributors and workers for the rectory organized September 11th. The temporary rectory had been, from the time of occupancy of the church, at No. 52 Sterling Place, and October 1, 1906, occupied No. 98 Sixth Avenue. The handsome new rectory, No. 116 Sixth Avenue, was opened for public inspection January 13, 1907, and the priests of St. Augustine's took possession of their new home January 24th.

*Reminiscences of St. Augustine's Parish and Its Pastor*

In August, 1908, the Diocesan Consultors, of which body Father McCarty had for some years been a member, met on a steamship dock, in Manhattan, to greet the Bishop on his return from Europe. A great surprise awaited the Pastor. The Bishop told him that, at his request, the Holy Father had elevated Father McCarty to the dignity of Domestic Prelate, which carries with it the title, Right Reverend Monsignor. There was great joy in Augustiniana when the good news circulated through the parish. It manifested itself in the presentation of a full Monsignorial outfit, a gold chalice, and a big public reception at the Academy of Music, Wednesday evening, November 4th. On the stage were the Bishop, Vicar General McNamara and a number of the clergy and committeemen. Bernard J. York, the chairman, made the introductory address. The congratulations of the people were eloquently voiced by William A. Prendergast, and Theophilus Olena made the presentation. Monsignor McCarty responded and the Right Reverend Bishop in a few congratulatory sentences closed the proceedings. The musical numbers were by Van Baar's orchestra, a recital on the great organ by J. Hyatt Brewer, and vocal solos by J. Humbird Duffy.

Plans for the proposed school house were filed with the Building Department in January, 1908, and a vigorous canvass to accumulate the essential funds pushed with vigor.

The very social and financially successful parlor entertainments, frequently a feature of Augustinian money-getting, were revived. Ground was broken for the school Easter Monday, April 19th.

It was a period of general business depression in 1908, and there was a great and increasing army of unemployed. At all the Masses, February 23d, the following announcements were made: "The Pastor would like those who can give employment to men or women to notify him that he may help worthy applicants for work."

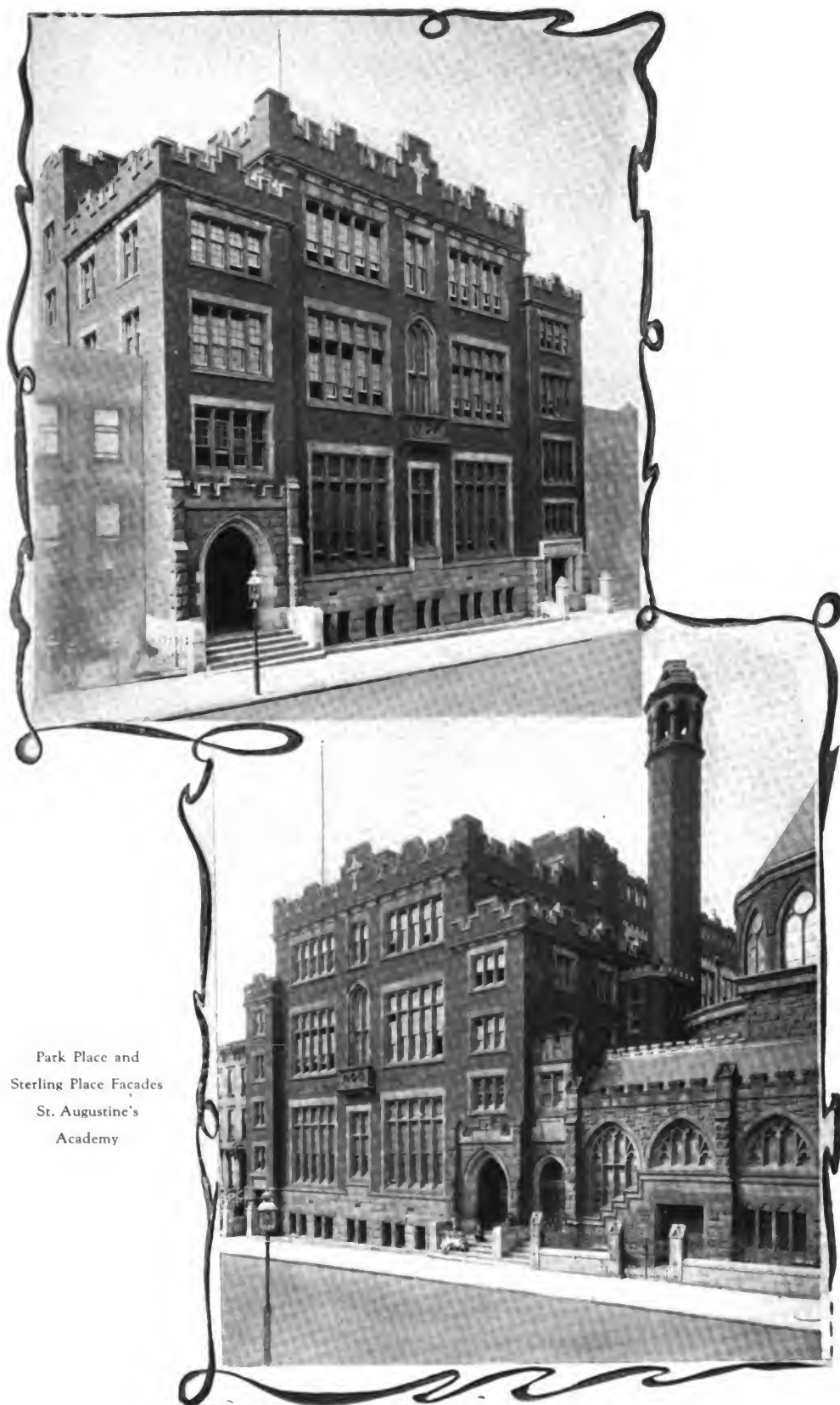
*Reminiscences of St. Augustine's Parish and Its Pastor*

A Month's Mind Requiem for James H. Downs was offered July 15, 1909. He had been organist of St. Augustine's for several years and the Choral Art Society, an organization of male choir soloists, of which he was organizer and director, impressively chanted his requiem.

One-half the new school building had so far progressed towards completion in the early part of 1909 that a big fair, called by the Pastor the "New Era," was opened in the basement of the new building April 19th. An appeal was made to members of the congregation to furnish class-rooms at an expenditure of \$350 each. Donors were recorded as patrons, and were privileged to dedicate the class-room to his or her favorite saint. The completed half of the building received pupils Monday, October 11th. The attendance was 625. It was in this year that the Christian Brothers came to St. Augustine's Academy. The school-house was opened for public inspection Sunday, January 9, 1910. There was to be no cessation of activities until St. Augustine's Academy reached from Park to Sterling Place. In January the "Calendar Plan" was outlined for raising funds to complete the Park Place end of the building, and April 11th the excavating began.

The fortieth anniversary of Monsignor McCarty's ordination was celebrated at a public reception in the Academy Auditorium, June 11th. The Holy Name Society presented him with a hall chime clock, and the women's gift was a player piano. The senior assistant, Father Robert E. Boyle, made the presentation. The first sentence of Monsignor's reply caused laughter and applause. He said:

"Ladies and gentlemen: During the past thirty-four years I have taken one and a quarter million dollars from your pockets, and you have never felt the loss of it."



Park Place and  
Sterling Place Facades  
St. Augustine's  
Academy



### *Reminiscences of St. Augustine's Parish and Its Pastor*

St. Augustine's Academy in March, 1911, had the honor of acceptance by the Regents of New York State, which made it a portion of the State University. June 28th the completed Academy Auditorium, said to be the finest school hall in Brooklyn, was opened for the first time for the closing exercises of the Boys' Department. In November the "Battle of the Flowers" turned the new hall into a place of booths and beauty and netted a large sum toward paying for the new building. Bishop McDonnell blessed the school-house on Decoration Day, 1912.

Under the leadership of the organist, Francis X. Doyle, the church Choral Union produced in the Academy Auditorium, in January, the operetta "Pinafore," and at intervals until 1916 rendered excellently, "Patience," "Iolanthe," "Chimes of Normandy," and the "Gondoliers."

The first High School Class of the Academy was graduated June 27, 1913.

Announcement was made Sunday, June 8th, that the annual collection would form the nucleus of a fund to redecorate the church and install a new organ and permanent windows.

The war clouds in Europe cast their shadows on far-off St. Augustine's as early as 1914. Special prayers for peace were offered at all the Masses on Sunday, October 14th, and in December an appeal was made that the special Masses be offered "for the many thousands who this year will have a sorrowful Christmas because of the war." On Peace Sunday, March 21, 1915, special prayers for peace were said at last Mass and Vespers.

Monsignor McCarty's forty-fifth birthday in the priesthood, June 11, 1915, was celebrated by one thousand of the school children receiving Holy Communion.



*Reminiscences of St. Augustine's Parish and Its Pastor*

"The presence of so many of my beloved little parishioners at the altar," he told them, "is the highest honor that can be offered me."

George Rickard Post, No. 326, G. A. R., Patrick Hayes, Commander, presented a United States flag to the Academy, September 12th, the Rev. William B. Farrell making the presentation speech.

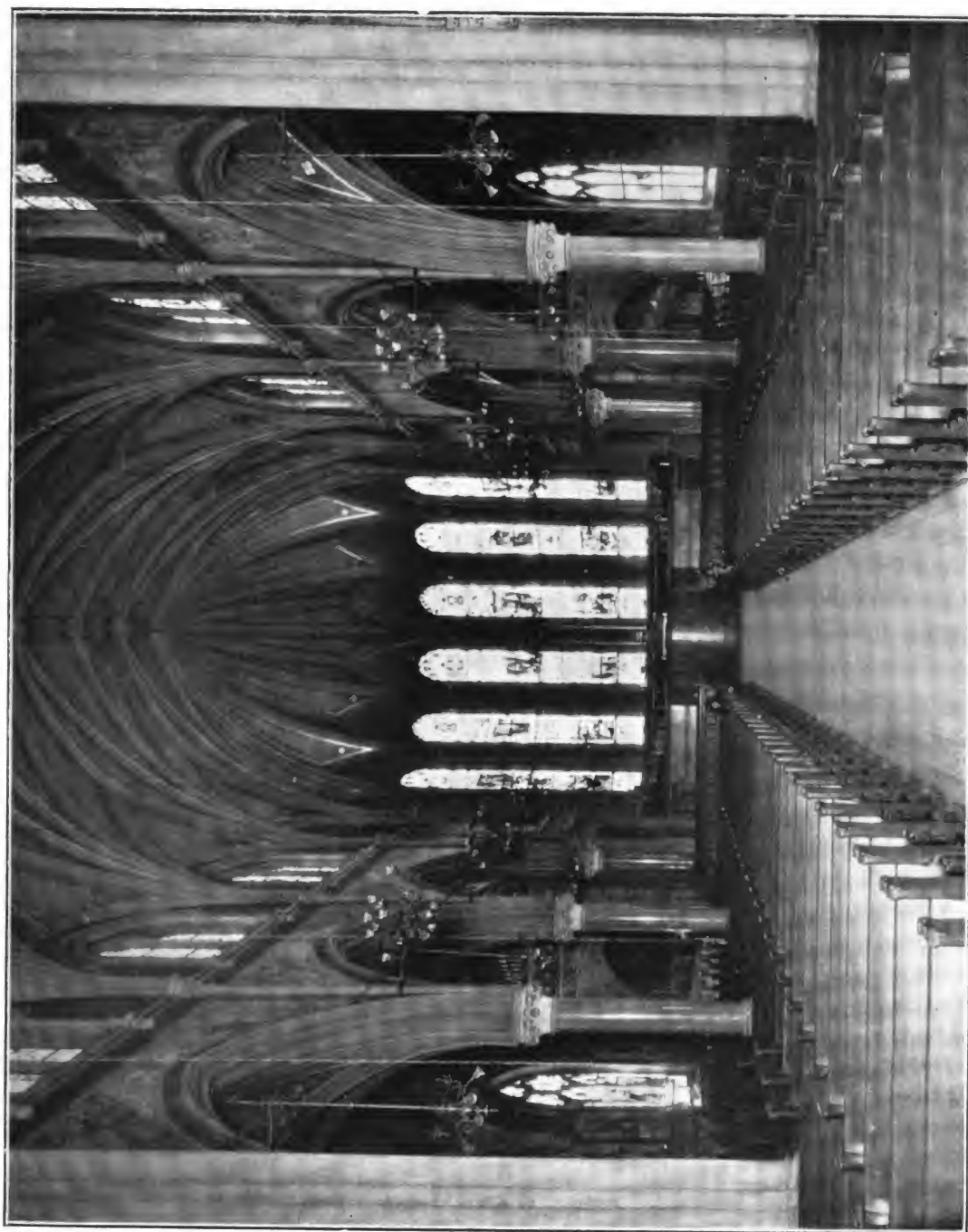
The Polish war sufferers benefited by a collection October 24th.

During the spring and summer of 1915 St. Augustine's beautiful vaulted nave and transepts were hidden behind a forest of scaffolding, but the congregation was more than repaid for inconveniences by a sight of Mr. Locke's artistic labors when the obstructions were removed.

Monsignor McCarty's fortieth anniversary as Pastor of St. Augustine's, April 25, 1916, was the occasion of the presentation to him by Joseph J. Early, in behalf of the parishioners, of a phonograph and a Franklin touring car. Some good angel must have whispered to the committee, headed by Father James H. Casey, the timeliness and appropriateness of the car as a gift. In addition to the Pastor's parochial duties he was, at this time, Chairman of the Diocesan Committee on War Activities, and his duties took him to every army post and naval station from Fort Hamilton and the Navy Yard to Montauk Point. In addition his Presidency of Mercy Hospital, Hempstead, called him to that place frequently, so that the car proved a time- and labor-saver.

The League of the Golden Jubilee was organized in May to pay off a \$30,000 mortgage, the only encumbrance on the entire church property.

The Academy, since its opening, has achieved a solid reputation as an educational centre, and in April the State



LOOKING TOWARD THE CHOIR  
ST. AUGUSTINE'S CHURCH



### *Reminiscences of St. Augustine's Parish and Its Pastor*

Regents granted an application advancing it in academic grade from senior to high school.

A feature of the celebration of St. Augustine's feast day, 1916, was the use, for the first time, of the magnificent new organ by Professor J. Joseph Hession, who had returned to St. Augustine's after several years' absence. While disassociated with the choir, he journeyed to St. Augustine's whenever he heard of the death of an old parishioner, and played the recessional, an act of sympathy that was deeply appreciated.

A Solemn Mass of Requiem was offered November 7th "for the faithful who had fallen on the battle-fields of Europe and Mexico."

A series of nine windows, in the sanctuary, depicting scenes in the life of Christ were unveiled in this year. They were presented by nine of the early families of St. Augustine's, and were the work of the Locke Decorative Co., made in Brooklyn, as are all the windows in the church. They are, for their artistic and mechanical excellence, a source of pride to every Brooklynite who sees them.

Ever zealous to extend the scope of the Academy's educational usefulness, the Pastor, in February, 1917, opened a commercial course in the girls' department. A meeting of the women of the parish, May 10th, resulted in the organization of St. Augustine's Branch of the Civic and Social League for Women's Service for war relief work. Headquarters were opened in a store at the corner of Sixth Avenue and St. Mark's Avenue. During the period of the war this organization, under the Presidency of Mrs. William A. Prendergast, made garments for the families of the soldiers, conducted classes in surgical dressings and first aid, and turned out an immense quantity of surgical dressings.

The Magnificat and Litany of the Saints were sung and recited at Vespers, July 15th, "for our soldiers about to enter

*Reminiscences of St. Augustine's Parish and Its Pastor*

the war in France," and in September, Mass was offered for the young men of the parish who enlisted in the Army and Navy. Until the signing of the Armistice a Solemn High Mass was offered monthly for the soldiers of the parish, living and dead.

The beautiful Nativity window in the south transept was unveiled on Christmas Day, and the Ascension window the following Easter.

Having contributed three hundred and fifty of its young manhood to the nation, in the Army and Navy, the parish further aided the Government by a stirring appeal to those at home to invest in Liberty Bonds: "Since we are one hundred per cent. American," said the Pastor, "we should show it practically. Love for our boys in the service should make us generous."

A booth was erected for the sale of bonds in front of the rectory, and subscriptions were received in the Pastor's office.

A thrill of mingled pride and pain was felt by every one attending the Masses on Passion Sunday, April 14, 1918, at the announcement:

"John Le Gall killed in action."

It was the first of many such appeals for prayers for those who had offered their lives for liberty. During the war the following young Augustinians made the supreme sacrifice:

James McDonnell	Alfred Douglass	John Le Gall
Charles Hanly	John Regan	James Coneys
James M. O'Rourke	William J. Kane	Jose Gonzales
John Gillen	Wm. J. McGlinchey	Joseph Florence
Martin J. Coneys	Arthur Potter	Fred'k Finger
Harry C. Walsh	Patrick J. Kearney	James Gillick

The parishioners were called to the Auditorium on May 9th to witness the blessing of the service flag of 350 stars. Ad-

*Reminiscences of St. Augustine's Parish and Its Pastor*

dressess were made by Abbé Flynn, the pastor of a church in Paris, and a Chaplain in the French Army, Chaplain George W. Waring, U. S. A., and the Pastor.

At the close of the war eighteen oak trees were planted, April 21, 1919, on Sixth Avenue, Park and Sterling Places, in commemoration of the young men who had died in the country's service, and on the evening of that day a memorial meeting and welcome-home to the returned soldiers was held in the Auditorium.

At the close of the first half century of St. Augustine's the assistant priests were Fathers Joseph Kelly, Joseph A. Schreiner and John S. Boylan.

On the feast of the Good Shepherd, April 19, 1920, the Pastor turned from the pretty little Gothic altar, on the platform in the Auditorium, to address the goodly-sized congregation before him. This was an overflow congregation. The big church was packed to the vestibules at the ten o'clock Mass, every Sunday, and to relieve the congestion, Mass, it was decreed, would be offered every Sunday at half past ten o'clock in the Auditorium.

At this first Mass he said:

"I mention it as a coincidence that on this day—the Feast of the Good Shepherd—forty-four years ago, I offered my first Mass at the altar in old St. Augustine's Church."

Even as the lens of a panoramic camera impresses a scene on the sensitized film, so the scenes and incidents of forty-four years of tireless labor and accomplishments must have passed in rapid review, at that moment, before his mind's eye. He came to a parish burdened with a crushing debt, with inadequate and unsuitably located buildings and a congregation of about a thousand souls. The foregoing pages tell, inadequately and incompletely, the story of his life's work.

*Reminiscences of St. Augustine's Parish and Its Pastor*

To-day the parish property is absolutely free from debt, its cathedral-like church is, within and without, one of the most beautiful in the country; its immense Academy, perfect in every appointment, houses 1,200 children; its rectory and grounds are models, its location ideal. The congregation of one thousand has grown to eleven thousand. The hours of thought and endeavor devoted to accomplishing these marvelous results were not his happiest. The happy hours were those spent at the altar, in the pulpit, in the confessional, in the Sunday School, at his work-piled desk.

Father Belford, when an assistant at St. Augustine's, once said of the Pastor:

"When I retired, night after night, I would leave him working away at his desk. When I came downstairs in the morning I would find him still at his desk. He had not left it during the night. I expected to come down some morning and find him at his desk—dead at his post of duty."

Yet despite his parochial labors he found time to co-operate in good works with those not of his flock. He was one of the charter members of the Board of Directors of the Brooklyn Bureau of Charities, and has been for many years a Director of the Brooklyn Institute of Arts and Sciences. His eloquence has ever been in demand at great public and diocesan gatherings. He addressed a multitude at Prospect Park Plaza at the Columbus-Fulton celebration. His love for the land of his forefathers was voiced at a great Land League Mass Meeting in the Academy of Music.

He was the preacher at Bishop McDonnell's Silver Jubilee Mass, at the Diocesan Golden Jubilee celebration, the diocesan requiem for Pope Pius X. and the Requiems for Father Sylvester Malone, Patrick H. McCarren, Father Martin Carroll, and many others.

*Reminiscences of St. Augustine's Parish and Its Pastor*

Under his direction the Columbian Club, founded and for many years fostered by him, welcomed Bishop McDonnell to his diocese at a great reception in the old Academy of Music.

He is an ardent admirer of Abraham Lincoln, and has delivered several addresses on the Liberator. On one of these occasions, Lincoln's birthday, 1909, in Public School No. 118, his eloquence so moved the big audience that those on the platform lifted him to their shoulders and the demonstration lasted seven minutes.

His Alma Mater has honored him with the LL.D. degree.

\* \* \* \* \*

He still works at his desk in the office because, for him, while there is life there will be work, and one link remains unforged in St. Augustine's chain of buildings—a community home for the Sisters of St. Joseph—so he labors on. The silver threads now out-number the golden on his head, there are tired lines around the spectacled eyes, time has marked a few furrows on the face, the shoulders are a little bent, but the spirit and vigor are unquenched.

He will labor on until the Master calls to welcome him with the greeting:

“Well done thou good and faithful servant.”



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ST. AUGUSTINE'S STAINED GLASS WINDOWS

BY ALEXANDER S. LOCKE

The following is a slight description of the stained glass windows which form an important part in the interior color decoration of St. Augustine's Church: The transept windows picture the beginning and end of the life of Christ, the Nativity and the Ascension. The "Nativity," the large transept window on the Gospel side, takes up the lower panels, the light radiating from the Infant Christ and His Blessed Mother being reflected on all the other figures. The upper portion of the window is filled with the Angel Choir singing the "Gloria in Excelsis." Above all is the star of Bethlehem.

The sanctuary windows depict scenes in the earthly life of Christ. On the Gospel side the first represents "The Boy Christ Among the Doctors," the next subject being "The Marriage Feast at Cana" or the first miracle of changing water into wine. These are followed by "The Charge to Peter," "The Last Supper," "The Crucifixion" (centre window), "Easter Morning," "Christ on the Road to Emmaus," "The Doubting Thomas," and "Peter Recognizing Christ on the Shore."

This is followed by the large window in the transept on the Epistle side, representing "The Ascension," with the glorified figure of Christ in one of the upper panels surrounded by angels, in the lower section of the window His Apostles and Disciples looking upward at the Ascending Christ. Among the group are the two young men in white robes mentioned in Acts I, 10 and 11: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

*Reminiscences of St. Augustine's Parish and Its Pastor*

In the clere story transepts there are also two figure windows, the one on the Gospel side being "The Apparition of the Sacred Heart to St. Margaret Mary," the one on the opposite side being "The Blessed Virgin with the Infant Christ Giving the Rosary to St. Dominic." The other clere story windows are ornamental, except that in the centre sections there are medallion heads, of St. Augustine on the Gospel side, and St. Monica opposite. The aisle windows on the Gospel side are dedicated to St. Augustine; on the Epistle side to St. Monica. The following incidents from the lives of these Saints are depicted: Commencing on the Epistle side, nearest the altar, is "The Spirit of Christ in the Family of St. Monica." St. Augustine is here represented as a boy at his mother's side, she instructing him. The other figures of the family are grouped about, with a spiritual figure of Christ appearing in the background.

The next window represents St. Monica and St. Ambrose, who is saying, "Go in peace, the child of such tears cannot be lost." The last window on this side represents the death of St. Monica.

These windows are followed on the opposite side by "The Conversion of St. Augustine," "St. Augustine and the Child at the Seashore," and "The Apotheosis of St. Augustine." This represents the figure of the Saviour receiving St. Augustine, borne by angels. The figure of St. Monica, with arms outstretched to receive her son is also in the composition.

In the choir there are six large windows with figures representing the patrons and patronesses of church music. Commencing with David and following with St. Cecelia, St. Gregory (Pope), Pius V., St. Catherine of Bologna, and St. Dunstan. These are heroic figures, and are in the upper portions of the windows, the lower panels in a smaller scale representing some musical incident in their lives.

*Reminiscences of St. Augustine's Parish and Its Pastor*

There is a window for the children in the vestibule which represents "The Good Shepherd," and in the baptistry are the following figure subjects: "Presentation," "Christ Blessing Little Children," and "Baptism of Christ." And in the niche a window representing "The Guardian Angel."

Great thought has been given to these windows by the Right Rev. Pastor, Monsignor McCarty. When the subjects had been decided upon, small scale drawings were submitted, after which full sized cartoons; and while the windows were under construction and set up in a temporary manner, the Rt. Rev. Monsignor visited the factory to pass on them. The window was then finished and installed.

It has taken from three to four years to complete this work. The glass used is nearly all American opalescent glass, a great deal of it being made especially for these windows. The purity and depth of color tone is obtained by plating many glasses one on top of the other, these being held together by leads. The work is mostly mosaic, but where paint is used it has been thoroughly vitrified.











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